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RELIGIOUS EDUCATION IN COMMON SCHOOLS.

THIS subject has of late attracted much attention, and well does it deserve it. It is a vastly important subject and encompassed with great and manifold difficulties. A defect, which we think all serious and reflecting persons will acknowledge to be an alarming one, exists in the system of instruction for which the money of this commonwealth is annually paid, and yet, without greater sagacity in devising a remedy, and greater delicacy in the application of it, than can be immediately hoped for, it is difficult to see how an attempt can be made to cure the evil, without an almost certain prospect of increasing it.

Clearly to comprehend a deficiency, is the first step toward supplying it. It is with a hope of securing this step, and not because we have a remedy at hand, that we now call the attention of our readers to the subject. We say, then, that the silence on the subject of religion, maintained by our public schools, and, so far as our information extends by our schools

generally, is a vital defect. It is so in whatever light education is regarded. If it is understood in its highest and truest sense, as the process of calling forth, and harmoniously developing, all the faculties of the soul, in their due proportion, so as to produce a complete man, then is that education utterly inadequate and unworthy of the name, which lavishes all its labour upon the intellect alone, which is only a part, and by no means the largest and highest part, of the soul, and leaves the affections, conscience, and the spiritual capacities to take care of themselves ; to receive no development, or to reach but a meagre and stinted growth, or to shoot up into wild and monstrous extravagances. Surely, the true idea of education is, that it cherishes the whole man, and that it directs its chief attention to that portion of the soul that was manifestly intended to rule over the rest. We are accustomed to say of knowledge, meaning thereby the acquisitions of a cultivated intellect, that it is power ; and to think that it is happiness and an unqualified good. But it is by no means necessarily so. Mind, cultivated disproportionately to the heart, is often the cause of misery. Mind, cultivated without a corresponding cultivation of the moral sense, has been the contriver of much evil. Knowledge is power, it is true, and, like all power, may be used for good or evil ; the heart and conscience must determine for which. Statistics have shown that in some instances, crimes which require knowledge and ingenuity for their consummation, have increased with increasing means of education ; and these facts have been adduced as proofs of the evil of the general diffusion of knowledge. They are rather proofs of the evil of imperfect, partial education, of the importance of causing the moral and religious advancement to keep pace with the intellectual. They show that in proportion as the power of knowledge is increased in men's hands, is the necessity increased of furnishing principle to direct the use of it. Moreover, we maintain that the mind itself never acts so well and efficiently, as when the faculties which lie above it are fully trained and exercised, that the development of the moral and spiritual faculties is essential to the highest perfection of intellect. We believe that this is but

a particular application of a law which will be found to hold universally, namely, that each lower faculty is then only in its condition of most perfect vigour and health, when these which are superior to it, and from which it receives inspiration, are in most strong and healthful action. Physiologists assert that some degree of mental exertion is necessary to the most perfect health of the body. So too it is a subject of frequent observation, that extraordinary acuteness and strength have unexpectedly discovered themselves in the mind when it has been suddenly kindled by a strong affection, or by enthusiasm for some lofty and worthy object. It is for want of the inspiration which might have been denied to intellect from the higher faculties, that emulation has been so universally used as a stimulant, in systems of education, which have regarded the intellect alone. It is a low and entirely extraneous stimulant, the need of which would never be felt, if, together with knowledge, the high and true uses of knowledge were always taught.

Complaints are frequent of an all-pervading spirit of worldliness and selfishness, of the pursuit of the things of this life for their own sakes, and of a disregard and forgetfulness of the great purpose of all the discipline of life. And there is sad cause for the complaint. But it cannot be denied, that the whole tendency of most of our systems of education is to produce this state of character. Children are brought up to worldliness from their cradles. They are sent to school to prepare themselves for the future. But what future? The whole endless future which lies before them, with all its solemn interests? No, but the future of this short life, and its apparent and transient interests. They are sent to school, to prepare to become merchants or professional men, to learn how to gain riches and distinction, not to learn how to become true men, to fulfil faithfully and magnanimously the duties which God shall require of them; to use all the varied events of life as means of forming a holy character. We are aware that the Sabbath School is doing something to mitigate this evil, and we trust that domestic religious instruction is doing much. But we cannot think that both together are doing enough. We hold,

that wherever there is education, there should be religious education. Otherwise, a false impression, if not directly inculcated, is left upon the mind of the child. What is the prevalent system saying to the children who come under its influence? They go to school, six days in seven,—this is the one great business of their lives, the engrossing subject of their serious thoughts,—they go to learn what will enable them to get along in the world, to get a living and to get rich, and *because* it will enable them to do this, as is either silently implied, or expressly inculcated, in most exhortations and encouragements to diligence, whilst respecting God, the soul, duty, eternity, an ominous silence reigns in the school room. But that silence speaks ;—loudly ;—eloquently. It says to the child, the means of worldly advancement, of outward good, the acquisition of which occupies the larger portion of your time and thoughts during the week, are vastly more important than these lessons of religion which are taught you an hour or two on the Sabbath. These are the great end of life ;—these are the chief good ;—these are the one thing needful.

The prevalent tone of society of which we complain, and the system of education whose deficiencies we lament, reciprocally produce and perpetuate each other, and it is difficult to say where an attempt at reformation should begin. It is no part of our present purpose, as we have said, to suggest remedies. Our object has been to state the case. And in the view of the case as we have stated it, we ask, is a reformation hopeless? Shall we acquiesce forever in the present state of things? Cannot the idea of a school as it should be, be realized in our enlightened community? Cannot the influence of our public system of education, which by all that it does, and all that it neglects to do, is contributing so much toward determining the character of the community, be used in training up moral and religious beings? Is it not time that these questions were seriously considered? Grant that so great a change cannot be suddenly effected ;—grant that many and great obstacles lie between us and the consummation we desire, might not a train of means be immediately put in operation which shall

tend to remove those obstacles, and finally accomplish that end? At the very least, ought not the inquiry be instituted, what these means are?

It is a highly important consideration, that on the moral and religious character of this people, depend the safety of our government and liberty, and the success of the great experiment of self-government which we are making. What is the security that our political rights and privileges, and the forms of government we have instituted, will be preserved steadfast and inviolate, and will produce all the good effects in practice, which are anticipated from them in theory? Is it in the constitutions we have adopted,—in the restrictions we have drawn around the men to whom we entrust power,—in our frequent elections? No, in none of these does our security ultimately lie. Every thing depends on the willingness of the people to sustain their own institutions; that is, on their moral principle and integrity in adhering to what, in the formation of their institutions, they have deliberately pronounced to be just and right. If the time shall ever come, when the mass of the people shall suffer themselves to be swayed by interest or passion, when, for the sake of serving some selfish end, they shall be willing to see their fundamental law violated, to see their rulers transcend their delegated powers, and their legislators enact fraud and oppression, there will be no human help for them. Constitutions and statutes become worthless paper, the moment they lose the support of the public will. If an individual, or a small portion of the community, transgress, they can be curbed and punished, but if a majority unite in transgression, there is no earthly power to call them to account, they must sink together into hopeless degradation. A pervading healthy morality then is the very life's blood of this republic, without which all this fair form of government is but a beautiful corpse, soon to become a mass of loathsome corruption. The instinct of self defence ought to prompt the state to provide for the moral culture of its sons and daughters. And we maintain that there is no sure and adequate foundation for morals but religion. They may be separated in idea, but not in practice. The remark which

has been made, on the relation of the lower to the higher parts of our nature, applies here ; morality must draw its inspiration and sustaining strength from religion.

Of all the christian nations of the world who make any public provision for education, we are probably the only one, in which the inculcation of the religion we profess, is neglected to so great an extent. The very complete system of public instruction established in Prussia assigns to religious culture its rightful place, by making it the basis of the whole superstructure. Cousin, the great apostle and advocate of popular education in France, is most explicit on this subject. He says, as we find him quoted by another, "Christianity ought to be the basis of the instruction of the people ; we must not shrink from the open profession of this maxim ; it is no less politic than honest." "Let our popular schools be Christian ; let them be so entirely and earnestly." "Primary instruction flourishes in three countries, Holland, Scotland, and Germany, and in all it is profoundly religious." "If you would destroy the religion of the people, keep it out of the public schools." The theory of the Massachusetts law is the same. The seventh section of the twenty-third chapter of the Revised Statutes is as full and explicit on this subject as could be desired. It is there made the duty of instructors of youth, "to exert their best endeavours to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded." It is deeply to be regretted that such a law should have become a dead letter.

Two circumstances distinguish the case of these countries from our own, the existence of an established religion, or of two forms of christianity, in conformity with one or the other of which, all children are educated ; and the power of the government to impose any system of education it chooses, upon

the people, without their consent. The principal cause of religious instruction having so generally fallen into disuse, is the large number, and extreme mutual jealousy, of contending sects. Scarcely a school could be found in the state in which the parents of all the children could agree upon the form in which religious instruction should be dispensed. Hence it has almost universally ceased to be dispensed at all. We concede that this matter needs to be treated with great delicacy; that an attempt to introduce a sudden change would, most probably, do more harm than good, and would put back the progress of religious education. We see here one of the many evil consequences of the great prevailing sin of sectarianism and intolerance. The religion which we all acknowledge to be divine must be banished from all our public seminaries, because we cannot agree on the form in which it is to be taught, or trust one another to teach it. The moment the attempt should be made, obstacles would be raised up, by the bigotry either of teachers or of parents. Some zealous and imprudent teachers, undoubtedly, would abuse the authority entrusted to them, to make young proselytes to their respective creeds, instead of training them in the great principles of piety and holiness; and then, even though teachers were wise as serpents and harmless as doves, many parents would never rest satisfied, whilst their children were under the religious influence of one who was understood to belong to a different sect from their own. This is a fruitful topic, and we can only put down a few disconnected thoughts upon it. We hold that it ought to be considered by every parent, infinitely preferable that a child should be under the instruction of a truly and deeply religious teacher, however widely his opinions might differ from the parents own, than that he should pass all his many school hours, the great bulk of the time devoted to his education, the most precious portion of the most susceptible period of his life, without any religious influence whatever. Such an utter truism, indeed, does this assertion seem that we feel almost ashamed of having made it. We should object, as strongly as any one, to having the intellects of children indoctrinated in

the dogmas of any sect, by a cold polemic ; we would not have our own opinions so taught ; but, wherever a genuine and warm spirit of religion exists, there the distinctive features of sects are softened down, at least to such an extent, as to cease to be offensive to all other true christian hearts. If Fenelon, or Leighton, or Taylor, or Scougal, were now here to take charge of our children, would it not be esteemed a privilege to enjoy their instruction and influence ? Would any one object to either of them on account of the church to which he belonged ? We trust that no one, of any denomination, would seriously and deliberately do so. But what if persons could be found in sufficient numbers, not indeed of such a high order, but of a similar pure holy and pious spirit ; would it not be an unspeakable blessing to the land, if our schools were all taught by such ? Let us not be told, that this is a dream of the imagination, which can never be realized. It can be realized. It must be realized at some future period or other of the progress of our religion. We may do something to hasten that period ; first, by believing the thing possible, and then, by willing that it shall be. Let there be a deep and general feeling of the want of such teachers as we have described, and that feeling will create a supply.

A law of the State prescribes, that " the School Committee shall never direct to be purchased or used, in any of the schools, any school books, which are calculated to favor the tenets of any particular sect of Christians." This statute seems to have been loosely interpreted, to prohibit all religious instruction. We cannot see that it does so. Certainly it does not prohibit the very appropriate, we might say natural custom, which once universally prevailed, but is now, we fear, almost as universally abolished, of daily prayer in schools. We cannot believe that any thing like a general opposition would be made to this practice. One instance, indeed, is on record, of a committee man absolutely prohibiting a master from continuing the practice, under penalty of being deprived of his school. We trust that it is, and will forever remain, a solitary instance. Something would be gained, if this custom could be universally re-estab-

lished. The spirit of the statute forbids the oral inculcation of the doctrines of any particular sect, but not, we conceive, suitable and discreet religious instruction. We should suppose, too, that a sufficient number of religious books might be found, which, in fair and liberal judgment, do not come within the prohibition of the statute, to serve as text-books in our schools. We are amazed at the fact stated by the Secretary of the Board of Education in his first Report, that none of the School Committees in the state have been able to find any books, which they considered admissible by the terms of the Statute. The Bible, at least, is not prohibited, yet we learn from the Report just alluded to, that neither Bible nor Testament is used in nearly two-thirds of two hundred and ninety schools, which were reported on this subject. No respect, indeed, is shown to the scriptures, by using them as the means of teaching young beginners to read and spell. All the energy of such pupils is spent upon the letter; the spirit is lost upon them, low and disagreeable ideas become connected with the sacred word; and gross and ludicrous blunders are associated with some of its finest passages, so that they can rarely be heard without a temptation to smile. We would have every school well furnished with the scriptures; but we would not have it read as a reading lesson by the lowest scholars. None but those who can read, at least fluently, should be permitted to read it aloud. Nor by any should it be read simply as a lesson in reading, but as a religious exercise, and with an explanation and enforcement of its truths by the teacher.

HOW MUCH IS REQUIRED?

It is not uncommon to hear these words used, either as a complaint or a question. Some are disposed to make it a matter of complaint, that so much is required of them, in religion, and in the cares and burdens of life. Others are continually asking—many from real doubt, and many perhaps from a willingness to find an apology for indolence and unfaithfulness—how much is required absolutely, how much and what it is *necessary* to learn, to believe, to do and attain, in order to meet the exact requirements of the Gospel, or escape its condemnation.

The first remark suggested by all such complaint and inquiry, is that they indicate a wrong state of mind. I do not say that they prove a wrong state of mind. I mean not to judge them or their authors. They may proceed from the best motives. There may be an honest misapprehension of truth and ignorance of duty; there may be a laudable but anxious and perplexed wish to know the whole truth and perform the exact duty. But the questions themselves, as usually put, imply something less favourable than this. They indicate a reluctance to do anything more than is absolutely required; a willingness, at best, to know and do all that is required, *because* it is required, and for no higher reason. Now whenever the complaint or inquiry proceeds from such a motive, it is manifestly wrong, as regards both ourselves and God. It is an intimation, that God exacts a certain amount of service on his own account, instead of offering opportunities and privileges of service, whose object is our own improvement and happiness. This is an error so palpable, and a distinction so often urged,

that it need not be dwelt upon here. But it should be well considered, whether most of the questions and difficulties about Essentials, are not owing to a forgetfulness of this same distinction. Men ask what they must do, what God requires, as if his requirements proceeded from some arbitrary and almost selfish will of his own, having only in view his own glory, and calling upon us for some sacrifices that will promote that glory. And then they ask, what these sacrifices must be—how much they must do, or suffer, or pay, if they would cancel the obligation, and escape the displeasure of their Sovereign. Unreasonable, unscriptural, and ungrateful as this view is, though every one sees its absurdity and disclaims the intention of ever acting upon it, there is reason to think that it has influence over many minds. Let any one look at some of the speculative opinions, which many say we are required to hold, and see how little they have to do with reason, conscience, or the conduct, and he will see one proof, that God is supposed to insist upon many things for his own sake only, without reference to the character or happiness of his children. This formerly was often asserted by theologians, and sometimes in the boldest and most revolting manner. Happily we never hear or read it now,—at least in this community. And most christians, we may believe, of whatever name, would be as much pained as ourselves, to hear such sentiments expressed in reference to any doctrine, as the following from an English writer. "It should be remembered, that the salvation of offenders is not the chief end of an atonement, but the glory of God's public character. The atonement does this, even if not one soul were saved."

And here comes in that word 'saved,' used, as in too many cases, as if it meant only rescued from punishment, snatched from perdition, kept out of torment. If any have so low a view of the soul, its nature, its Father, and the salvation he offers it, no wonder they ask how much is required of them, to purchase an exemption from the most awful woe. But the scriptures authorize no such construction or inference. They do sometimes use the term salvation, to express deliverance

from present and certain evil, and there may be instances, in which it is used to denote freedom from future torment. But even in these instances it usually denotes something more, while its prevalent and proper sense is far above that or anything corresponding to it. Salvation is not negative but positive. It relates not to outward condition, but to inward character. And it denotes not any attainment, any actual possession, so much as the principle of spiritual growth. It is that love of God, and purity, and truth, and Christ, which will save the soul from all that is inconsistent with these or forbidden by them, imbue it with their spirit, and carry it continually nearer and nearer to their exaltation and perfection. Salvation is, in truth, so far as single words can define it, holiness, happiness, perfection.

Keep this in view, and how strange do all such questions seem—How much is required? what is essential to my salvation? Ask rather, For what was I designed? of what am I capable? to what point am I *permitted* to rise? for what degree or kind of perfection may I hope? Ask your nature, that nature which the Framer of bodies and the Father of spirits hath given, what are its own wants, its cravings? what will meet these cravings, exercise all its capacities, fill its highest aspirations? Let me learn this, and I shall know what is required of me; required, not arbitrarily and rigidly by a ruler and judge, but mercifully and gloriously by the nature given and the race set before me, by the very essence and deep wants and indefinite capacity of the soul which God has made, and which Christ lived and died to save, to purify, to perfect. All is required, that will enable me to work together with God and Christ for this high end; all of prayer, and purpose, and moral perseverance, all use of means, and elevation of aim, and faith in God, and devotion to Jesus Christ, ‘the way, the truth, and the life.’ All is required, that is permitted; whatever I can do, I must do. My nature demands it. My interest demands it, and the interest of all, the welfare of my brother and of the race. I thirst for happiness—such as will fill the soul and endure forever. Am I not called, by all possible motives,

to seek that happiness, to be thankful for the power and opportunity of seeking it, to use gratefully the means, the ordinances, the truths, the sanctions, which will help to secure it, render me capable of entering upon its complete fruition? Am I not called to abandon every present pursuit, and sacrifice every temporal indulgence, which stand in the way of this object, retard my progress towards it, and expose me to utter failure and bitter remorse? Clearly, that which I can do,—not may or must, but *can* do,—for my purity and perfect happiness, or that of another, I am bound to do. It is required.

The chief difficulty on this subject, where to any mind there is a real difficulty, may be removed perhaps by attending carefully to the proper meaning of the word ‘required,’ or the more common word ‘essential.’ Among many shades of meaning, there are two senses which this word bears that are wholly distinct, and the distinction is very important. The one is a strict and true sense, the other free and popular. In the strict sense, that which is required or essential, denotes that which is necessary, and absolutely *indispensable*. The loose and popular sense denotes only that which is highly *important*. Now in the first sense, it may be true that very few things are required; i. e. there are very few easy specifications, in doctrine, ordinance, or duty, which may be said to be indispensable to the salvation of all men, so that none without them can possibly escape condemnation. On the other hand, there are many things, in faith and life, which are highly *important* to all in all circumstances, highly conducive to virtue and happiness. Nay more, much more may be said. There are some modes of faith, some dispositions of heart, and kinds of life, without which we cannot conceive it possible, that any one can attain to a high degree of virtue, or to half the happiness of which he is capable—and these, therefore, may be said to be required; to be essential. They are required by our own powers, not only of action but of enjoyment. They are required by our truest interest. They are essential to the full development of the nature given us, and the full fruition and perfection,—and this is the only true salvation of the soul. Fail of these, and

though you may not be utterly condemned and lost, you will not, for you cannot, be perfectly happy, you cannot be truly and in the highest sense, *saved*.

It is indeed a low view of salvation and of religion, an unworthy view of God and of man, to think only of misery and a possible escape from it, to seek only to know and do that which will save from wrath. It is pitiful, to demand an absolute commandment for every thing, and refuse to do anything that is not positively ordained, or required with the severest penalties for neglect. So of the positive institutions, as the Sabbath, the Lord's Supper, and Baptism, it is a poor ground of rejection or neglect, that there is not absolute proof of their being positive institutions, required of all and essential to the salvation of all, in all time. Such views will seldom be taken, such inquiries, objections or calculations, will very seldom be made, where there is a hearty love of truth and of God. Let the heart be right, let there be an earnest desire to obey God and serve him in all things, with a sense of humility and dependence, gratitude for all privileges and means of improvement, and a prevailing desire to do the whole duty and grow into the full measure of the stature of perfect men in Christ Jesus—and all perplexities about requirements and necessity will vanish. It is this disposition, that is most required. It is a true *heart*, that is essential. Possess these, and the rest is secondary ; without them, all is vain.

H.

HOW TO SPEND A DAY.

BY THE AUTHOR OF "THE RECOLLECTIONS OF JOTHAM ANDERSON."

CHAPTER I.

THE day never broke more beautifully than on the seventeenth of April. It was one of those bright delicious mornings which occasionally take us by surprise in the early months, the more delightful because they stand out from the harsh and grating season like the beautiful flowers of the cactus from their unsightly trunk. I think there was not a cloud in the whole sky ; and as the light cautiously stole up from the eastern horizon like the gentlest pencilings of the northern aurora, it presently spread into a wide soft blush which might remind the reader of Pope's Homer's rosy-fingered morn. The air was silent and motionless as if it were watching that fair phenomenon in the east ; and as yet but one or two birds had opened their sweet throats to salute it. One of these, a melodious little sparrow, was seated on the branch of a tree within a few feet of David Ellington's window ; so that that hearty young mechanic, who slept while he slept but knew when to be awake,—somewhat by the rule that his father taught him when a boy, " work while you work, and play while you play," —was broad awake by the time the bird had got half through the first strain of his melody. He turned his sun-burnt face to the window, and opened his large eye to the light ; and I think the night-angels that had watched by him must have delayed to depart from their post while they gazed for a time on the glowing smile which past over his manly countenance. " Beautiful," said he, " beautiful ! it looks like the very smile of God, and that bird expresses it in his song as perfectly as if he could speak.

"Thine is the music, Father ! thine
The morning minstrels' song divine.
Dead is the sense, and dull the ear,
That cannot perceive thee every where."

This said, he looked for a moment on the objects of his love that were sleeping by his side, and then stole gently from his bed, dressed himself, took his bible from the table, and read ; closed it, and after a little pause, knelt in prayer. It was not long, but it was hearty ; not words, so much as a wakeful gratitude and a quick thought of dependence and love. It was the morning salutation of a confiding child to his parent ; and not the bird that continued whistling by his window was freer from constraint, or uttered itself from a heartier impulse. And no other sound broke in upon the silence. He left his wife and children to a little longer refreshment on their pillows, past quietly out of the chamber,—not down stairs, for the house was of one story only,—took his box of tools and his hat, and went out to his day's work.

It was at more than a quarter of a mile distant that the unfinished house stood, at which he was to work during the day as a journeyman carpenter. He was there before the sun, and before his employer ; and as he returned to his breakfast, he found his neighbour in the next house just opening his door, and setting his mouth almost as wide as he yawned and stretched himself on the threshold.

"Well done, Ellington," said he, stepping down to the fence to greet him as he passed ; "so here you are slaving yourself to death at this time of day ; what's the use of turning life into a mere drudgery ? You'll wear yourself to death."

It was not the first time that John Smith had showed this neighbourly anxiety on account of Ellington's unseasonable industry. Indeed it was too great a contrast with his own habits, and was leading to too serious a contrast in their conditions, not to make it a matter of grave importance to him. In order to keep down some uncomfortable feelings of shame and self-reproach, he found himself obliged to exaggerate the ill tendency of his neighbour's habits ; thus, like greater men,

carrying the war into the enemy's country in order to be saved the trouble of a hopeless defence at home. Smith was not a bad man; but he was irresolute and shiftless, and he had no strength of principle to give vigour to his occasional wishes that he could do better. A very common case.

"Why," replied Ellington, "it's very healthy being up early, and I suspect that I enjoy myself quite as well as you do."

"Nobody can enjoy himself till after breakfast. It takes forever to get waked up, and one is always out of sorts till he has warmed himself with his coffee."

"Or his bitters?" said Ellington, smiling.

"No—you know I have not touched them this twelve month."

"Yes, thank God, I know it. But then you used to think you were not half a man till you had your glass;—you have found *that* was not true,—and perhaps you would find the same true with the coffee."

"Give up coffee! not I."

"No reason that you should; but I mean, you may find out, if you try, that it is not the only thing to make a man of you. An hour's brisk occupation would be a better tonic. You would be in better tune with yourself, in better tune for your breakfast, and for your family, and for your prayers."

David did not give this last hint without deliberation. He was on such terms with his neighbour as to warrant the freedom, and indeed the matter to which it pointed had been subject of conversation with them before. Smith perfectly understood him; but not choosing to reply, merely said, "I shall not work myself to death for any body."

"Why, do you really think I am pining away, John?" said David, with a meaning smile and looking at his stout hand as he stretched it out. Smith could not help smiling too, for the contrast with his own puny limbs was a little too violent for gravity. "Well," said he, "it may do for stout fellows like you, but you know that I could not bear it; it would kill me in a month. Ah David, if I only had your constitution!"

"It is a blessing to be thankful for, certainly, and I hope I am devoutly sensible of it. But it is not for the sake of the

work, that I am speaking ;—you very well know that I do not work more hours than others, nor so many as some."

"Yes, and that's what puzzles me ; what in the world should possess you to get up every day before light, as if your life depended on it, when you could do all you do just as well, and have a comfortable morning snooze too."

"Why, there's no mystery about it, John. I want the leisure, that's all. I want to take life quietly and not be driven. I want to do something besides work. I do not think that a man was created for nothing in this world but to plane boards and drive nails, and then go home and sleep. He could do that if he was made of cast iron and oak plank. But being what he is, a thinking creature, capable of knowing something, and having a soul to live on after all the iron is rusted and the oak rotted, he ought to be learning something else and doing something more. Therefore I want time to improve my mind ; I am not content to be ignorant ; I want to know more of this wonderful world, and the wonderful truth it is full of. I feel that I shall be the happier for it ; and not only so, but shall the better serve Him who placed me here and sent his son to save me. I cannot be willing to live and die, a mere axe-handle and turning-lathe ; I want to be a MAN. I can't bear to spend a whole life in doing nothing but earning money to pay for my potatoes and cotton ; I want to earn something which will last me when I have done wanting food or clothing. That is the reason why I try to arrange my time so as to get leisure."

"You are ambitious," said Smith, willing to give a turn to the subject which might prevent its pressing on himself ; "I thought you were more contented with your lot."

"Ambitious ! contented !?" said David, with a slight emotion and speaking low and deliberately, as if not knowing exactly how to understand his neighbour's remark ; "yes, I am contented ; not a man in the county has better cause for satisfaction with his lot. Have I not sound health, a happy home, a good trade, regular employment ? Do you think because I want to do something more than work at my bench, I am therefore dissatisfied with that work ? No, I thank God, who gave me hands and the means of a pleasant and independent

livelihood. I can do all this, and accomplish higher objects too. My ambition, as you call it, is not to get away from my business, but to prevent my business from stealing me away from myself,—that is, robbing me of my mind and my soul; which it would do, if I did not contrive to get some hours for other employment. Why, what a mere shell of a man I should be at sixty, what a meagre impoverished wretch made up of nothing but bones and flesh, if I should do nothing meantime but sweat twelve hours a day in the workshop, and eat and gossip and sleep away the other twelve! I should not be fit for any company worth keeping in this world, and I am sure I should be afraid to open my eyes in another."

"That other world seems to be a great bugbear in your way," said Smith.

David looked at him. "You know better than to say that; you speak against your conscience."

It was true enough; he spoke against his conscience; it was mere bravado. He felt the justice of David's words; he could not help feeling a sort of reverence creep over him while he spoke; he seemed to himself to be sinking down to insignificance in his presence; and, as men will do in such a state of feeling, he sought to get rid of the uncomfortableness by a stout answer;—as if the sound of a brave sentence would encourage him. David's steady reply disconcerted him, and he looked as if he did not know which way to look. "Well," he said, "I did not mean exactly that; I am sure that I look for another life as well as any man. But I don't see why one may not mind his business and get to heaven too."

"But don't I mind my business?" asked David, smiling again.

"Yes; but what I mean is, a man's business is enough for him; if he does that, it's what God means he shall do; and the minister has told us a thousand times, that we can serve him and be religious just as well at the ploughtail as in the church."

"And that's very true; but the question is, what *is* a man's business."

"Why, his trade to be sure, or his calling, whatever it may be;—his profession in life."

"But do you really think, that the ten hours I spend in sawing and driving nails, or the eight, (or six is it?) that you spend in your field, is all that we have to do in this world? Do you really think God has given us nothing to do during the other fourteen, sixteen or eighteen hours?"

"Why we must be *good*; that's all."

"But I don't see how we can be good, if we do nothing. I could not contrive to be good, and keep idle all the time too. I must be doing something."

"To be sure; we are always doing something," said Smith, hesitating, as he felt the shoe begin to pinch again.

"Yes, we are always doing something, good or bad; words, looks, feelings, are something, and they are all good or bad; and what I want is to arrange such employment for my time, that I shall stand a good chance of resisting all temptation to *bad* looks, feelings and words. Idle time, John, is the most ruinous thing in the world."

"That's not to the point; what I say is, that a man's business is his business; and you have no right to say that he must do more than that or he cannot be saved. That's the point."

"Suppose it's a mischievous business, an immoral business?" asked David; "what then?"

"Oh, then certainly,—because that is being a bad man."

"But he may pursue a mischievous business, and yet think himself honest, and doing right, may he not? Here is Squire Alrose, who made his money twenty years ago by a distillery, which has ruined more than one family, we both know; yet he did it conscientiously, and an honester, more well meaning man never lived. He sinned for want of light."

"Very well," answered Smith; "and I think that he will be saved; he had no bad motives; he intended to do right."

"Then you think a man is to be judged by his motives and intentions?"

"Exactly so," answered Smith, briskly, very much pleased to get out upon plain safe ground, "exactly so." And he put his hand upon the fence against which he was leaning, and giving a spring seated himself on it; he seemed to be almost

as much in good humour as if he had actually swallowed his coffee.

"And pray," asked David, "what are the motives and intentions with which men pursue their daily callings? yourself, for instance. Is it not to get a living, to earn your bread? Don't you do just as much as you are obliged to do for that end, and no more? And if you could live without working, do you suppose you should ever plough another furrow?"

"No, I don't suppose I should; I tell you I would not drudge as I do, if I could help it."

"And I suppose that is the case with most men, is it not?"

"Yes, candidly, I think it is; I am quite of Mr. P.'s mind, who says every body is just as lazy as he can be."

"I don't think it true of *every body*," said David, "but it undoubtedly is of very many; they follow their trade for a living; it is their livelihood. All their motive and intention is to get along in the world."

"Yes," responded Smith.

"And a man is to be judged, you say, by his motives and intentions?"

"Yes."

"Then I do not see how you can hold that a man's business is all the work he has to do in life. He would do it just the same if there were no God and no heaven. He *must* do it, whether he likes or not. He has no purpose to please God or do his duty. Judged therefore by his motives and intentions, he is purely selfish and worldly."

"Just as if a man can't serve God in his business!" exclaimed the other warmly.

"So he may; but then, mind you, it can only be by *intending* to serve him. If there be not the *intention* there is not the service."

Smith looked as if a new thought had struck him. He was silent for a moment, and then said in a little different tone from that which he had been using, "Then you think that I am all wrong, and I might as well be doing nothing."

"I wish I could say I think you are right; but it seems to me, that on your own principles you are condemned. But of

this you must judge for yourself. All that I want to say now is,—for it is growing late and we must not try our wives' patience too far,—all I want to say is, that I believe in my soul we are put here to do much more for ourselves and others, than just to earn a living or grow rich by a regular trade. We must turn that into the service of God by doing it with a religious heart, and we must contrive by other means to do some good and improve our minds. I do not think, considering that you and I can get a comfortable living as we can, that we have any more right to be *ignorant* than we have to be *dishonest*. No matter whether we become rich or not; but it would be a real disgrace to go through life no wiser or better than we began it. So in spite of all your alarm for me, I shall get up at day-break tomorrow, and study some as well as work. So good morning; and I advise you to do the same."

He turned away to depart, but stopped on hearing his neighbour mutter, "A pretty business it would be for a journeyman carpenter and a day labourer to pretend to their libraries and writing desks!"

"Don't disparage us, John; we are men, are we not? we have eyes and souls, have we not? and did not God make us? and is there a scholar of them all, that looked more like a student in his cradle, or will in his coffin? Be more of a man, John, and believe that you have as good a right to know all that can be learned, and become as wise in the Holy Scriptures, as the most favored Scribe in Israel. Have you read Dr. Channing on Self Culture?"

"No."

"I'll send it to you. Read it; he has written out my notions exactly. Don't sleep till you have read it."

He went his way, and Smith jumped from the fence to meet his wife who was wondering what this long conference could mean. "He is a strange fellow, that Ellington," he said to her as they passed into the house; "he is as set and religious as any parson; and yet he is as pleasant and easy with it as if he had nothing on his mind. I should not wonder if he had the right of it after all."

PROVIDENCE.

Not only are the events which await us so inevitable that we must submit to them, they are so appointed that we should rejoice to submit to them. They are all designed in equal mercy. They are all intended to promote the soul's good. They may all, by a right use, be made blessings. Could we feel this truth in its full force, it would still at once every anxious fear, and make us only solicitous about the future, that we may meet it with a proper spirit and rightly use all its events. Could we rise to any thing like an adequate conception of the infinite love and perfect wisdom, with which the affairs of the universe are governed, we should perceive, that they are ordered with beautiful though varied harmony. The ancients had a notion, that the stars, in their courses through the Heavens, made a most ravishing music, which was unheard by men, only because their ears were filled with the din of this lower world, and their souls unfitted to receive it. It was given, they supposed, only occasionally, to a few favored mortals, in their calmest, purest, most elevated moments, to catch some distant strains of this heavenly harmony. It was heard in all its richness only by the disembodied spirit of the blest. A deep spiritual meaning is shadowed forth in this beautiful idea. There is such a moral harmony in the order of Divine Providence. Could our souls be freed from every doubt and distrust, from every earthly passion and low desire, we should then perceive, that the whole great course of events, which is moving on around us, is music :—of varied expression, indeed ; sometimes rising to joy and rapture ; sometimes deepening into an awful solemnity ; sometimes melting into such a sad and plaintive strain as in mortal melody brings unbidden, but delicious, tears to the eyes ; but still, all music. In order to perceive this music, we must put our souls in unison with it ; we must conform our wills to the Almighty will which governs all events.

"WARS AND RUMOURS OF WARS."

Methinks I hear it now,—that holy strain,
Soothing distrust, allaying grief and pain;
Softly it floats upon the breath of night,
"Peace upon earth," again those tongues recite.

"Peace upon earth;"—oh, when to man was given
That blessed boon from out the holy heaven,
Why was not passion hushed, and lurid War
Banished with Murder and black Guilt afar?

"Let there be Peace," the weary nations cry,
"Let there be Peace," but still no peace is nigh;
"Let there be Peace," from out the conscious ground
Utter ten thousand voices echoing round.

In vain, in vain; that angel spirit still
Forbearing outrage, gently meeting ill,
Hovers o'er this dark world by tempests tost,
Potent to rescue,—yet contemned and crost.

Oh, when shall she, received and hailed by all,
Plant her own Olive and her Dove recal?
On this polluted soil of guilty earth,
When, when shall man live worthy of his birth?

Oh! Thou who reignest in yon realms of light,
Whose will is love, whose glance is sovereign might,
Thou art long suffering—spare, oh spare us yet,
Nor in just punishment thy grace forget!

Thou art all pure;—may we be pure like thee;
Thou art all holy;—holy may we be;
Thou art eternal;—life's eternal too;
The soul immortal, oh, do Thou renew!

SUCCESS IN LIFE.

BY THE AUTHOR OF "*THREE EXPERIMENTS OF LIVING.*"

THOUGH strange events are constantly happening which defeat all our foresight, we still go on making predictions for the future, always fancying that we have new light given us and new rules for interpreting what is to take place. Where character is concerned we are peculiarly sanguine ; we can almost read the destiny of the young in their beaming faces and their ambitious projects ; while the measured step, the ungraceful figure and the rayless eye of the less gifted, place them on our prophecying list among the unlovely and unsought.

It was thus I was in the habit of contemplating the twin sisters of a family. Mary, with her curling hair, her eye of blue, her light and bounding step, seemed formed for happiness ; a captious observer might call her eccentric or thoughtless, but what need had she for mustering up the sterner virtues ? Who that came near her was not enchanted with her eccentricity, so different from the tedious common place uniformity of other people ? And who was not willing to think for her, and relieve her from the care of thinking for herself ? Neither of the sisters were possessed of fortune, but Mary, we all knew, was born to one, and so it proved. Before the bloom on her cheek had reached its maturity she married, and removed to the City. We now continually heard of the elegant style in which she lived, of her splendid parties and her distinguished circle of friends. There was a large family of children growing up, and Jane, the twin sister of the beauty, remained unchosen. The mother, who was a widow, talked much of Mary's success in life, as did all the village ; they had always predicted it, and seemed to feel the greater pleasure and triumph on that account. I once suggested to the mother, that it might be well for Jane to

pass a little time with her sister. I had a vague idea that it might promote her success in life; but she replied, that she could not spare her; her health was failing, and she depended on her for the care of the family.

Poor Jane! We all pitied her,—such a joyless life as she seemed doomed to lead; not only the care of her two brothers and sisters devolved wholly upon her,—but attendance on her sick mother; she never could find time for a social visit or even a walk, and when her *successful* sister came to see them, Jane seemed more completely a drudge than ever. Not that there was any diminution of sisterly affection between them, for it must be a strange perversion of the heart that admits of domestic alienation; but Mary was used to being waited on and petted, while Jane was like a torch “Not lighted for her own but other’s use,” and being engrossed by other people’s wants she gained the advantage of having none of her own.

In the course of a year or two the mother died, and Jane was left with the whole care of her brothers and sisters. There is a good deal of sympathy and kindness in the world; perhaps mothers felt more of it, because they were sure Jane’s success would never interfere with their daughters. John, by the aid of friends, was sent to college, and afterwards became a student of divinity. Charles, by his own desire was apprenticed to a watch maker, and one of the girls was creditably married.

All these are common incidents, and such as are daily taking place. But several years pass in accomplishing them. It is among Luther’s wise sayings, and no man has uttered more, that “God does not hurry up events as we do, for he hath eternity to work in.” There was a long interval after the ill-health and death of the mother, that poor Jane seemed to us, who were looking on to have hardly a moment of relaxation. If her friends called to see her in the morning, it was evidently an interruption to her domestic employments, and in the evening she was usually engaged in hearing and attending to the children’s lessons; and so we of the village left off visiting her, and she did not reproach us for our absence. But when the boys grew into manhood, and John was settled as a preacher

in a neighbouring town, and the watchmaker took to himself a wife, Jane began to look out upon the world. She and her sister visited their old friends and invited us to return their visits.

It sometimes occurred to me that Jane grew handsome ; but I could not believe my own eyes, for I knew it was impossible. Though Time is a beautifier in many cases, I never heard that it improved the human face and form as it does a fine painting. Indeed it sometimes is a melancholy reflection to me when I see a picture growing more and more beautiful, and Time giving it its exquisite touches, that the master's eye is losing its brightness and his hair turning white with the "blossoms of age." A castle no doubt is noble in its ruins ; but it is not left like an aged man. Nature delights in covering its dilapidated walls with her moss and lichens, and in twining her wreaths of ivy and evergreen about its battlements and towers. It is not to be expected that a New England village should comprehend the picturesque of antiquity. One or two badly built houses were tumbling about our ears, but certainly no one would have admitted that an old house could look as well as the new hotel with its "four chimnies in the air," and resembling, as a writer once observed, "a dining table turned upside down." At length however, others began to observe upon Jane's improved appearance ; her eye, that we used to think so dull, grew lustrous, and her complexion actually rivalled her twin sister's ; the tones of her voice were more feeble, and at last there came a hacking cough, and her hand was involuntarily pressed upon her side. We all began to have our presentiments. They were fully realized. The torch that had been lighted for others, was about to expire.

Disease advanced with slow and gentle steps as if unwilling to distress her, and she was not distressed. She said to her friends, "Come and see me, I have now leisure for every thing and every body." I loved to hear her talk ; she spake in a sweet low voice, and seemed to have gathered wisdom from every event.

"When Mary was married," said she, "and every body

talked of her success in life, I felt a disposition to repine at our unequal lot. My duties were arduous, and I confess for a time I performed them much like a drudge. If any one wishes to write a useful book, let him suggest motives for cheerful perseverance in duty where circumstances do not seem to present any. I am aware there is much said about the consciousness of doing well; but this only comes *after* the perseverance in duty, and it is often strength and resolution for it which we want. It requires no common effort of virtue to give all one's powers and faculties to the daily routine of life without any particular end in view or any strong excitement; to awake in the morning with the thought that you have precisely the same path to follow, as the day before, and the day before that. Nature is endless in its varieties. How I sometimes longed to go forth, and gather the fresh flowers, wet with the morning dew; but this could not be, for the children were to be taken up and dressed, and made ready for school. Then the twilight was so beautiful, from the hill behind the house; but I could not gaze upon it, for the little ones must be put to bed, and a thousand tasks performed. Mary, sometimes, in the freshness of her bloom, came to pass a few days with us. Strange as it may seem, I soon discovered that she was not happy. She complained bitterly of the *slavery of fashion*; said she had made up her mind that there was nothing worth living for, and if she died an early death, which she hoped she might, she begged me not to mourn for her. I could not perceive that she had any particular cause of unhappiness. I pondered over all these things, and treasured them in my heart, and then first began to comprehend that virtuous effort is the great end of existence; it is our powers brought into exercise that gives vigour and interest to life. Wealth and rank are baubles, except in this point of view. In this way happiness is equalized, and the rich and the poor are placed on the same footing. I grew every day more cheerful and more interested in my occupations; I felt that my faculties were fully exercised, and I said to myself, Is it not excitement enough, if God and his holy angels are looking on?

"Every evening my brothers and sisters with their children gather round me. I have lived to see them good and happy, and my work is accomplished. The little ones listen to my stories as if they were oracles; and I strive to make them so; for my great object is to teach them, that God makes the fulfilment of the duties which devolve upon us the conditions of our own happiness and his favour, and that in the faithful performance of them consists our success in life."

Jane lived through the season of fruits and flowers, and died late in the Autumn. Every death-bed has its peculiarities. There was nothing more remarkable in hers than in the incidents of her life, and perhaps her death was less strongly marked than usual. The decays of the building were gradual, and seemed to let in more and more light; at length the tottering walls fell, and the once imprisoned soul soared upwards on the wings of faith and love.

INNOCENCE.

INNOCENCE is a word of wide meaning. A negative signification is usually attached to it. It is understood to imply freedom from sin, rather than positive virtue. But can it be so limited? We may sin by forbearing to act, as well as by acting; by neglecting to use our powers, as well as by abusing them. To be wholly free from sins of omission would be to possess all virtue. Perfect innocence is the perfection of religious character. A father who, though he always showed kind affections for his children, neglected to provide for their support and education, would never be thought to sustain the parental relation in a blameless manner. A man of extraordinary

talents who wasted his life in indolence, or dissipated it in unprofitable employments, would not escape the condemnation of an enlightened conscience, because he did no harm. These are extreme cases; but they illustrate the principle. If these persons are not innocent, what degree of neglect and inaction is innocent? In forming our idea of innocence where shall we stop short of complete conformity to the will of God? Is it not much, then, with the high powers with which we are intrusted, amidst all the opportunities which are continually presented of exercising them, amidst the temptations by which we are surrounded, to maintain innocence; to keep a conscience void of offence either by evil done, or good left undone?

Innocence is usually considered the peculiar attribute of infancy. It is so. The breast of the infant is the habitation of a sinless human soul. It has never yet committed evil. It has never yet been false to any obligation. It is incapable, indeed, of any moral action, and therefore cannot be said to possess merit. But there is the germ of an immortal spirit, and it is without a stain. There are the rudiments of exalted powers, strong affections, ardent feelings, and they have never been abused or perverted. Such is the innocence of infancy. It is of a negative character;—it necessarily belongs to the condition of infancy;—but this spotless purity invests the being in whom it resides with sanctity. It is the cause of that reverence which mingles with the feelings with which sleeping infancy is regarded. We behold in it a soul which has just proceeded pure from the hands of its Creator, and has not yet become of the earth earthly.

Such, I say, is the innocence of infancy. But by and by the latent powers begin to unfold themselves; the passions are aroused; the affections are kindled; the relations in which man stands to his fellow men are felt; conscience lifts up her warning voice; the distinction between right and wrong is discerned; temptations press around;—and now, innocence, if it be preserved, can no longer be negative. Inaction becomes sin. To avoid doing wrong we must do right. The circumstances of life, the possession of high faculties, the urgent

calls of conscience, all impose upon us an obligation to exertion which we cannot shun, and to disobey which is guilt. Innocence, which was a necessary quality of infancy, can now be preserved only by toil and watchfulness. And it never is perfectly preserved. Who that is capable of moral action has kept himself free from all sin? Who can say, that from the moment when conscience first whispered to him, he has invariably avoided evil, and followed good with his whole heart? The necessary experience of life teaches us the knowledge of good and evil, and when that lesson is learned, innocence is gone. If we always made a right use of that knowledge, if from the first moment of acquiring it, we uniformly shunned the evil and pursued the good, if the growing soul ever discharged its increasing duties aright, if a wrong direction were never given to its faculties and affections, if conscience never contracted the slightest stain, then the negative innocence of infancy would expand and ripen into the exalted innocence of pure and happy spirits around the throne of God.

These thoughts have a practical bearing. They point us to our true happiness. We are accustomed to consider the earliest period of life as peculiarly happy. When the cares and business of the world oppress us, when its sorrows wound, or its pleasures satiate the soul, we look back with fond regret to the time, when the heart was free from every anxiety, when the spirits were buoyant and the whole soul keenly alive to every enjoyment. We say, too, that that period was the most happy because it was the most innocent. And we say true. That undoubtedly is one great cause. Innocence, freedom from moral evil, is the first essential pre-requisite of all real enjoyment. Without it, all the parade of outward means of pleasure and all the feverish excitement by which the restless soul seeks to cheat itself into the belief that it is happy, is but vanity and emptiness. How shall we recover the state of innocence? We cannot retrace our steps to childhood. That early Paradise can never be regained. A more impassable barrier than the angels flaming sword guards it. Time, which no power can unmake, is a great gulf between us and it. Our

everlasting rest is to be sought, not in going back, but in going forward. A brighter Heaven is before us. It consists in giving ourselves up to the will of God, in devotion of duty, in habitual readiness to make every sacrifice and exertion which it requires, in faithful, undivided obedience to the highest impulses of our souls, in constant, strenuous but calm endeavour after spiritual excellence. If we would place ourselves completely in this state we should again become as little children; we should recover the innocent, meek, confiding, joyous spirit of childhood.

NOTICES OF BOOKS.

REMARKS ON THE SLAVERY QUESTION IN A LETTER TO
JONATHAN PHILLIPS, Esq. *By William E. Channing.*
Boston: James Munroe & Co., 1839.

No commendations that we could bestow on this work could increase the interest which our readers will feel at the simple announcement, that the author has again spoken on this momentous subject. To say that the expectations thus raised will be answered, would be saying much, but we think it may be said with truth, that they will be more than answered. The habitual readers of Dr. Channing's writings will form a pretty definite conception of what they may expect to find in this work, but they will find, with all his accustomed fervour and eloquence and copiousness and felicity of illustration, even more than usual of that cogent logic and straight forward, searching diction, which are inspired by the clearest and strongest moral perception, deep indignation at wrong, candour which can see errors and defects in any or in all parties, and entire fearlessness, and, at the same time, kindness in exposing them. We

will select a few passages which appeared to us especially important and interesting, and, to make the connection in which they occur understood, will give a brief analysis of the work.

The letter was occasioned by Mr. Clay's Speech on Slavery in the Senate of the United States the last winter. That speech distinctly assumes, that slavery is to be perpetual and that nothing is to be hoped in this respect from the South. This opinion, expressed in a speech intended to exert a healing power, by an eminent man, who is no rash talker, who has been distinguished for his skill in compromising discordant opinions, gives the speech great importance in Dr. Channing's view, and calls for a solemn protest from the friends of freedom. The first principal topic in the letter is the right and duty of moral interference on the part of the North in Southern Slavery.

" We are told, that the slaveholding states, in relation to this point, stand on the same ground with foreign countries, and are consequently to be treated with equal delicacy and reserve. This position I deny; but grant it; I maintain the right of acting on foreign countries by moral means for moral ends. Suppose that there were in contact with us a foreign state, which should ordain by law, that every child, born with black hair or a darkiy shaded face, should be put to death; and suppose that every sixth child should be slaughtered by this barbarous decree. Or take the case of a community at our door, which should restore the old gladiatorial shows, and suppose that a large part of the population should perish in these execrable games. Who of us would feel himself bound to hold his peace, because these atrocities were committed beyond our boundaries? Who would say, that the tortures of the slain were no concern of ours, because not of our own parish or country? Is humanity a local feeling? Does sympathy stop at a frontier? Does the heart shrink and harden as it approximates an imaginary line on the earth's surface? Is moral indignation moved only by crimes perpetrated under our own eyes? Has duty no work to do beyond our native land? Does a man cease to be a brother by living in another state? Is liberty nothing to us, if cloven down at a little distance? Christianity teaches different lessons. Its spirit is unconfined love. One of its grandest truths is human brotherhood. Under its impulses, Christians send the preacher of the cross to distant

countries, to war with deep-rooted institutions. The spiritual ties, which bind all men together, were not woven by human policy, nor can statesmen sunder them."

The author then goes on to shew that the North does not stand towards the South in the relation of a foreign country in respect to slavery, but is in various ways implicated in the guilt. Slavery is supported in the District of Columbia by the whole nation. 'That district belongs to no state but to the nation. It is governed by the nation, and with as ample powers as are possessed by any state government. Its laws and institutions exist through the national will.' Secondly, 'the Constitution requires the free states to send back to bondage the fugitive slave.' 'This clause makes us direct partakers of the guilt, and, of consequence, we have a vital interest in the matter of slavery.' Thirdly, 'we are bound, in case of an insurrection of slaves against their masters, to put it down by force.' Fourthly, the moral influence in the North of the existence of such a legalized wrong in states with which we are so intimately connected by social and domestic ties and the relations of commerce is in a high degree injurious. Our moral sense is perverted by familiarity with the evil. Fifthly, the North is injuriously affected by the difference of character and interest between the two parts of the country, produced by slavery. That portion which has the strongest bond of union within itself, is thus enabled by siding with one of the parties into which the other may be divided, to govern the whole in reference to its own peculiar interests.

The next subject treated is the present actual condition of the slave, the effect upon it of the discussion of the subject at the North, and the amount of extenuation in apology for slavery to be drawn from the most favorable representations made of the condition of slavery. We should do injustice to this topic by any analysis which the narrowness of our limits will permit us to make.

On the objection to emancipation drawn from the vast amount of property invested in slaves, Dr. Channing says,—

"Mr. Clay maintains, that 'the total value of slave property

in the United States is twelve hundred millions of dollars,' and considers this 'immense amount' as putting the freedom of the slave out of the question. Who can be expected to make such a sacrifice? The accuracy of this valuation of the slaves I have nothing to do with. I admit it without dispute. But the impression made on my mind by the vastness of the sum, is directly the reverse of the effect on Mr. Clay. Regarding slavery as throughout a wrong, I see, in the immenseness of the value of the slaves, the enormous amount of the robbery committed on them. I see 'twelve hundred millions of dollars' seized, extorted by unrighteous force. I know not on the face of the earth a system of such enormous spoliation. I know nowhere injustice on such a giant scale. And yet, the vast amount of this wrong is, in the view of many, a reason for its continuance! If I strip my neighbour of a few dollars, I ought to restore them; but if I have spoiled him of his all, and grow rich on the spoils, I must not be expected to make restitution! Justice, when it will cost much, loses its binding power! What makes the present case more startling is, that this vast amount of property consists not of the goods of injured men, but of the men themselves. Here are human nerves, living men, worth at the market price, 'twelve hundred millions of dollars.' That this enormous wrong should be perpetuated in the bosom of a Christian and civilized community, is a sad comment on our times. Sad and strange, that a distinguished man, in the face of a great people and of the world, should talk with entire indifference of fellow creatures, held and labelled as property, to this 'immense amount.'"

And again :

"' But must the slaveholder make himself poor,' asks many a man at the North, as well as at the South? I answer, by asking those who put the question, what they would deem to be their own duty, should they find themselves in possession of a large amount belonging to their neighbour? Would they go on to hold it, because honesty would make them poor? Then they are criminal, and deserve to join their partners in the state-prison. He who is just, only as long as justice will secure him a warm home and the comforts of life, should be called by his right name, an unprincipled man. I cannot doubt, that multitudes at the South, if thoroughly convinced of holding what is not their own, would renounce it in obedience to God and justice."

The next objection to emancipation is, that it will produce amalgamation between the white and coloured races. In

meeting this objection, Dr. Channing relies mainly on the great fact that amalgamation is now actually going on more extensively in the slave, than in the free states, and concludes the discussion of the topic with the pithy exclamation, "what a strange reason for opposing a race of fellow beings, that, if we restore them to their rights, we shall marry them!"

Two objections commonly made to the agitation of the question of slavery at the North are next considered; that such discussion may excite insurrection among the slaves; and that it threatens to dissolve the union. Under the second topic the following reasons are given for faith in the stability of the union. First, there is in fact as strong a principle of national unity in this nation as in any other. 'The union is not, as many think, a creature of a day. Its foundations were laid at the first settlement of these states, and their whole history was silently preparing them to become one great people.' Then, 'one of our national passions is pride in a vast extent of territory.' 'An American has a passion for belonging to a great country.' 'Our great men desire to connect their name with this great country; and humble individuals, whether wisely or not, derive from it a feeling of importance.' Again, 'we hold together, because we know not where to break off. Neighboring states are too much allied in feelings and interests and domestic bonds for separation, and no state is willing to occupy the position of a frontier.' Moreover, the increased and increasing facilities of intercommunication are continually interweaving almost as closely the interests and affections of remote states as of those which border upon each other. And lastly, the disposition of the national legislature to interfere with local interests, which has heretofore disturbed the union, is diminishing, if it has not passed away. Besides these topics, immediately suggested by the speech, the letter concludes with some others not inferior in interest or importance, which we are obliged to pass without notice. We conclude with Dr. Channing's observations on the remark of a Southern Senator at the close of Mr. Clay's speech, that "abolitionism was now down."

When will statesmen learn, that there are higher powers than political motives, interests, and intrigues? When will they learn the might which dwells in truth? When will they learn that the great moral and religious ideas, which have now seized on and are working in men's souls, are the most efficient, durable forces, which are acting in the world? When will they learn, that the past and present are not the future, but that the changes already wrought in Society are only fore-runners, signs, and springs of mightier revolutions. Politicians, absorbed in near objects, are prophets only on a small scale. They may foretell the issues of the next election, though even here they are often baffled, but the breaking out of a deep moral conviction in the mass of men, is a mystery which they have little skill to interpret. The future of this country is to take its shape, not from the growing of cotton at the South, not from the struggles of parties or leaders for power or station; but from the great principles which are unfolding themselves silently, in men's breasts. There is here, and through the civilized world, a steady current of thought and feeling in one direction. The old notion of the subjection of the many, for the comfort, ease, pleasure and pride of the few, is fast wearing away. "Equality before the laws," has become the watch-word of all civilized states. The absolute worth of a human being is better understood, that is, his worth as an individual, or on his own account, and not merely as a useful tool to others. Christianity is more and more seen to attach a sacredness and unspeakable dignity to every man, because each man is immortal. Such is the current of human thought. Principles of a higher order are beginning to operate on society, and the dawn of these primal, everlasting lights, is a sure omen of a brighter day. This is the true sign of the coming ages. Politicians, seizing on the narrow, selfish principles of human nature, expect these to rule forever. They hope, by their own machinery, to determine the movements of the world. But if history teaches any lesson, it is the impotence of statesmen; and happily, this impotence is increasing every day, with the spread of lights and moral force among the

people. Would politicians study history with more care, they might learn, even from the dark times which are past, that interest is not, after all, the mightiest agent in human affairs ; that the course of human events has been more determined, on the whole, by great principles, by great emotions, by feeling, by enthusiasm, than by selfish calculation, or by selfish men. In the great conflict between the Oriental and the Western world, which was decided at Thermopylæ and Marathon ; in the last great conflict between Polytheism and Theism, begun by Jesus Christ, and carried on by his followers ; in the Reformation of Luther ; in the American Revolution ; in these grandest epochs of history, what was it that won the victory ? What were the mighty, all-prevailing powers ? Not political management, not self interest, not the lower principles of human nature ; but the principles of freedom and religion, moral power, moral enthusiasm, the divine aspirations of the human soul. Great thoughts and great emotions have a place in human history, which no historian has hitherto given them, and the future is to be more determined by these than the past. The anti-slavery spirit is not then to die under the breath of an Orator. As easily might that breath blow out the sun.

AN ADDRESS DELIVERED AT THE ODEON BEFORE THE SOCIETY
FOR THE PREVENTION OF PAUPERISM, JANUARY 14TH, 1839.
By *Frederick T. Gray.* Boston : Weeks, Jordan & Co.
1839.

THIS is a plain and unpretending statement of the claims of a very commendable charity. It is also a powerful statement, for it is sustained by an abundance of pertinent facts. The society proposes to itself four objects ; 1st, Checking imposition and street beggary ; 2d, affording a home for the destitute

foreigner and friendless stranger, who may come to the city ; 3d, providing places for the children of the poor ; and 4th, establishing a central place, where the committees of our Benevolent Societies may meet and gain important information. We would gladly, did our limits permit, make copious selections from the interesting facts by which Mr. Gray shows the great good which this society has accomplished. We cannot imagine a more unexceptionable charity, or one more sure to effect unqualified and substantial good. We cannot doubt that this address produced the desired effect, and that, in a community like this, such an institution will never fail of being effectually sustained.

SACRED SONGS FOR SUNDAY SCHOOLS, ORIGINAL AND SELECTED.
By *Mrs. Follen*. Boston : published by B. H. Green,
1839.

WE have received, and examined with pleasure, Mrs. Follen's "Sacred Songs for Sunday Schools, original and selected." About one third of these hymns are from the pen of the compiler, and are a substantial and valuable addition to this important branch of juvenile literature. The rest are from the most approved sources of long and recent standing. It was the purpose of the compiler, to admit no hymns into this collection, "without a conscientious reference to the capacities and sensibilities of children," and this purpose has been accomplished with remarkable success. We think the book well suited to answer the end for which it was designed, and recommend it to the Sunday School Teacher as an effective hymn book, in which he will find nothing to offend, every thing he needs and nothing that he does not.

INTELLIGENCE.

RELIGIOUS CONTROVERSY IN LIVERPOOL.

THE late Liverpool papers bring us accounts of a controversy of the greatest interest to the religious world, which is now taking place in that town. It had its origin in a letter of the Rev. Fielding Ould, addressed "TO ALL WHO CALL THEMSELVES UNITARIANS IN THE TOWN AND NEIGHBOURHOOD OF LIVERPOOL." This gentleman, who is a Clergyman of the Episcopal Church, and who is associated with twelve other Episcopalian ministers, proposes "a course of lectures on the subjects in controversy between the Church of England, and those who call themselves *UNITARIANS*" upon "those great fundamental gospel truths which are the substance of the safety of souls, viz: the Trinity, the Deity of Christ, the atoning sacrifice, the deity and personality of the Holy Spirit, the fall of our nature, and the gracious renovation of the human soul through his supernatural operation." This course of lectures, consisting of thirteen, to be delivered weekly in Christ Church, and commencing on Wednesday Evening, February 6th, he invites all the "so called Unitarians" to attend, and hear "an inquiry into, and an endeavour to expose, the false philosophy and dangerous unsoundness of the *UNITARIAN SYSTEM*." After disclaiming all base and worldly motives in this controversy, he concludes with declaring it to be the intention of himself and his reverend brethren to set apart a day of humiliation and prayer on behalf of the Unitarians.

This letter was answered by Rev. James Martineau, Rev. John Hamilton Thom, and Rev. Henry Giles, ministers of the Unitarian Chapels in Liverpool. These gentlemen, feeling that the gauntlet of defiance had been thrown down by Mr. Ould and his co-adjudicators, were not backward in taking it up. In respect to the manner of carrying on the controversy they say, we are not of opinion that a miscellaneous audience, assembled in a place of worship, constitutes the best tribunal to which to submit abstruse theological questions respecting the canon, the text, the translation of Scripture—questions which cannot be

answered by any "defective Scholarship." But as their opponents have chosen this tribunal, they add, "we shall esteem it a duty to co-operate with you, and contribute our portion of truth and argument towards the correction of public sentiment on the great questions at issue between us." They then propose to give a lecture every week, in Paradise Street Chapel, on Tuesday evening, in answer to that delivered on Wednesday evening, preceding, in Christ Church. "We shall give notice of your lectures," they say, "as they succeed each other, to our congregations, and exhort them to hear you in the high spirit of Christian justice and affection; presuming that, in a like spirit, you will recommend your hearers to listen to such reply as we may think it right to offer. * * * As you think it the duty of Unitarians to judge of your doctrines, not from our objections, but from your vindication, you cannot question the duty of Trinitarians to take their impressions of our faith from us rather than from you. * * * Permit us then to ask, whether you will recommend your congregations to attend with candour to our replies."

They also propose that an epitome of each lecture, and its reply shall be published weekly in the columns of some previously selected newspaper; or, that some public journal should be made the vehicle of a discussion independent of the lectures. Some severe, but just strictures, are then made upon the language of Mr. Ould's letter. They declare that they entertain no doubt of the purity and disinterestedness of the intention of their Episcopal brethren. They go on—"Any one who can convince himself, that *his* faith, *his* hope, *his* idea of the meaning of Scripture afford the only cure for the sins and sorrows and dangers of the world, is certainly right in spending his resources and himself in diffusing his own private views. But we are astonished that he can feel himself so lifted up in superiority above other men as to imagine, that heaven depends on their assimilation to himself,—that, in self-multiplication, in the universal reproduction of his own state of mind, lies the solitary hope of human salvation. We think, that, if we were possessed by such a belief, our affections towards men would lose all Christian meekness, our sympathies cease to be those of equal with equal, the respectful mercy of a kindred sufferer; and that, however much we might indulge a Pharisaic compassion for the heretic, we should feel no more the Christian 'honour' unto 'all men.' "

We make one more extract from this excellent letter, regretting that our limits will not permit us to give it entire. "You announce your intention to set apart, on our behalf, a day of humiliation and prayer. To supplicate the Eternal Father, as you propose, to turn the heart and faith of others into the likeness of your own, may appear to you fitting as an act of prayer; it seems to us extraordinary as an act of humilia-

tion. Permit us to say that we could join you in that day's prayer, if, instead of assuming before God what doctrines the Spirit should enforce, you would, with us, implore him to have pity on the ignorance of us all; to take us all by his hand and lead us into his truth and his love, though it should be by ways most heretical and strange; to wrest us from the dearest reliances and most assured convictions of our hearts, if they hinder our approach to his great reliances. A blessed day would that be for the peace, brotherhood, and piety of this Christian community, if the 'humiliation' would lead to a recognition of that spiritual God whose love is moral in its character, spiritual, not doctrinal, in its conditions, and who accepts from all his children the spirit and the truth of worship."

A second letter is written by Mr. Ould in which he merely answers the enquiries made in the foregoing letter. He refuses to recommend his congregation to attend the lectures of the Unitarians. "Were I to consent to this proposal," I should thereby admit that we stood on the terms of a *religious equality*, which is, *in limine*, denied. As men, citizens, and subjects, we are doubtless equal, and will also stand on a footing of equality before the bar of final judgment; I, therefore use the term, '*religious equality*', in order to convey to you the distinction between our relative position as members of the community, and as religionists. Being unable (you will excuse my necessary plainness of speech) to recognise you as *Christians*, I cannot consent to meet you in a way which would imply that we occupy the same *religious* level. To *you* there will be no sacrifice of principle or compromise of feeling in entering our churches; to *us* there would be such a surrender of *both* in entering yours, as would peremptorily prohibit any such engagement."

He rejects the proposal to publish an epitome of each lecture in a newspaper, because "it would be unfair to the book-seller who has undertaken to publish the course *at his own risk*,"—and because such an epitome would "present a very meagre and insufficient exhibition of the arguments, reasonings, references, and authorities, on which so much of the value of the lectures will depend." He also rejects the other proposal, of making some public journal the vehicle of a discussion independent of the lectures, because he holds that a political newspaper is unfit for such a purpose.

This letter calls forth a reply from Mr. Martineau, and his Unitarian brethren. They seem anxious to have the arguments on both sides of the questions in controversy brought before the same class of readers. They declare their indifference as to the form of publication, whether it be by joint publication of the lectures on both sides, or by their appearance in the pages of any religious periodical already established,

or called into existence for this occasion, "provided the substantial end be gained of bringing your arguments and ours before the attention of the same parties." In answer to the denial of religious equality on the part of Mr. Ould, they write,—"Is it as a matter of *opinion*, or as a matter of *certainty*, that such equality is denied? If it is only as an opinion, then this opinion will not absolve you from fair and equal discussion on the grounds of such opinion. If it is with you not an *opinion*, but a *certainty*, then, sir, this is popery. Popery we can understand,—we know, at least, what it is; but protestantism erecting itself into Romish infallibility, yet still claiming to be protestantism, is to us a sad and humiliating spectacle, showing what deep roots Roman Catholicism has in the weaker parts of our common nature."

They declare their inability to comprehend the distinction between *civil* equality and *religious* equality. "But we are surprised," they say, "that you should conceive it so easy a thing for us to enter your churches, and should suppose it 'no sacrifice of principle, and compromise of feeling,' in us to unite in a worship which, you assure us, must constitute in our eyes 'the most heinous of all sins—Idolatry.' Either you must have known, that we do *not* consider your worship to be idolatry, or have regarded our resort to it as a most guilty 'compromise of feeling'; to which, nevertheless, you gave us a solemn invitation, adding now, on our compliance, a congratulation no less singular." "We thought you had been aware that, while our services must be, in a religious view, *painfully deficient* to you, those of your church are *positively revolting* to us." Still, they say, that they shall set the example to their friends of attending, which they can do, on this passing occasion, without "sacrifice of principle."

The Unitarian Clergymen then address a letter to the Trinitarians of Liverpool and its vicinity, inviting their attendance upon their lectures. They give a simple statement of the progress of the controversy thus far, and of the unfair treatment which they have received at the hands of the Ecclesiastics, from whom they appeal to the laity. "To you, then, the Trinitarian laity, we make our appeal; from the exclusiveness and assumed infallibility of clergymen, to men who, from familiarity with wider influences, have formed different conceptions of Christian brotherhood, and of Christian justice. We should not have held ourselves authorised in thus addressing you, had we supposed that your cause, or yourselves, your ideas of justice had been worthily supported by your Ecclesiastical Representatives, who, we firmly believe, you will agree with us in feeling, have openly betrayed both you and it.

In the syllabus of these lectures we find the following subject given for the third lecture. "The Unitarian Interpretation of the New Testament based upon defective Scholarship, or on dishonest or un-

candid criticism,"—to be delivered by Rev. T. Byrth. So conscience-smitten is Mr. Byrth at this assuming title, that he comes forward with a voluntary apology in the public prints. "I owe it to you and to myself to state, that no offence was intended, either by me, or, as I conscientiously believe, by my clerical brethren, in the title of the subject, to which my name stands affixed in the syllabus of the lectures on the Unitarian controversy."

The tone of these letters may be known from the above extracts,—they hardly need comment, they speak for themselves. To us, on this side of the Atlantic, the movement is a matter of surprise, as well as of interest. From the newspapers we gather that considerable excitement prevails in Liverpool on the subject of the controversy. We are glad to know that the lectures are to be published as soon as delivered. We shall look with great eagerness for their appearance; feeling confident that, in the hands of such men, actuated by such truly liberal principles, the cause of Unitarianism, and thereby the cause of Christ, will be greatly promoted.

As it will undoubtedly be a gratification to many readers, we append a list of the subjects and the names of the preachers in the above mentioned course of Lectures.

Thirteen ministers of the Episcopcal Church on—§ Three Unitarian ministers on—

1. Introductory. The practical importance of the controversy with Unitarians. *Rev. F. Ould.*

2. The Integrity of the Canon of Holy Scripture maintained against Unitarian objections, *Rev. Dr. Tattershall.*

3. The Unitarian Interpretation of the New Testament based upon defective Scholarship, or on dishonest or uncandid Criticism. *Rev. T. Byrth.*

4. The proper Humanity of our Lord Jesus Christ. *Rev. J. Jones.*

5. The proper Deity of our Lord Jesus Christ proved from Prophecies, Types, and Jewish Ordinances. *Rev. J. H. Stewart.*

6. The proper Deity of our Lord the only ground of Consistency in the Work of Redemption. *Rev. H. M'Neile.*

7. The Doctrine of the Trinity proved as a consequence from the Deity of our Lord Jesus Christ. *Rev. D. James.*

1. The practical importance of the Unitarian Controversy...*Rev. J. H. Thom.*

2. The Bible: what it is, and what it is not...*Rev. J. Martineau.*

3. Christianity not the Property of Critics and Scholars, but the gift of God to all men...*Rev. J. H. Thom.*

4. "There is one God, and one Mediator between God and man, the Man Christ Jesus" ...*Rev. H. Giles.*

5. The proposition, That Christ is God, proved to be false from the Jewish and the Christian Scriptures...*Rev. J. Martineau.*

6. The scheme of Vicarious Redemption inconsistent with itself, and with the Christian idea of Salvation...*Rev. J. Martineau.*

7. The unscriptural Origin and Ecclesiastical History of the Doctrine of the Trinity...*Rev. J. H. Thom.*

8. The Atonement indispensable to the Necessities of Fallen Man, and shown to stand or fall with the Deity of our Lord Jesus Christ...*Rev. R. P. Buddicom.*

9. The Deity, Personality, and Operations of the Holy Ghost...*Rev. J. E. Bates.*

10. The Sacraments practically rejected by Unitarians...*Rev. H. W. M'Grath.*

11. The Nicene and Athanasian Creeds explained and defended...*Rev. R. Davies.*

12. The Personality and agency of Satan...*Rev. H. Stowell.*

13. The Eternity of future Rewards and Punishments...*Rev. W. Dalton.*

The Service to commence at Seven o'clock.

8. Man the image of God...
Rev. H. Giles.

9. The Comforter, even the Spirit of Truth, who dwelleth in us, and teacheth all things...*Rev. J. H. Thom.*

10. Christianity without Priest and without Ritual...*Rev. J. Martineau.*

11. Creeds the foes of Heavenly Faith ; the allies of worldly Policy.
Rev. H. Giles.

12. The Christian view of Moral Evil here...*Rev. J. Martineau.*

13. The Christian View of Retribution hereafter...*Rev. H. Giles.*

The Service to commence at Seven o'clock.

THE PRESBYTERIAN CONTROVERSY.—We put on record at present the fact that this long agitated and important case has been decided, at least for a time, in favour of the New School; hoping in another number to give a little of its history. It is a history of peculiar interest and importance for many reasons; of which the least is not, that it is to be regarded as one indication of the religious features of the times. A division had taken place in the Presbyterian Church, chiefly occasioned by differences of doctrinal opinions. “One party, professing to be the true church, cut off four synods, embracing about five hundred ministers and sixty thousand communicants, from the church, on the ground that these synods were not *regularly* connected with it. The validity of these excising resolutions was the point on which the question at issue depended.” The verdict which has been given denies their validity; declares them to be “unconstitutional, null, and void.” The old School claims a new trial, and is at this moment engaged in contending for it on the plea of fifty two errors in the opinion given by the Court.

This controversy is important in as far as it indicates that a disposition is becoming prevalent in the Presbyterian Church, to overlook non-essentials of form and unite on essentials of faith and spirit. How great the differences in point of doctrine between the Old and the New School may be, is of less consequence. Some esteem them to be essential and irreconcilable, others to be unimportant. At any rate there

is a struggle between the stricter and the more liberal portions, and even a *struggle* of this nature is indicative of good.

There are many signs of an increasing liberal spirit throughout our country. Prof. Stuart in the April number of the "Biblical Repository" has given the following definition of sin from Vitringa, which he adopts himself, and which we suspect all liberal Christians will accept. "Sin is the voluntary transgression or violation of a known law of God, by a rational, free, moral agent."

The success of the Campbellites in the Southern and Western States is another indication of the progress of liberal views. They number over 200,000. Whatever opinions they at present maintain, they are professedly liberal in their inquiries.

The British and Foreign Unitarian Association are beginning the publication of two series of works; the first a reprint of valuable tracts in octavo. The second a collection of Unitarian Biography in two or three volumes, 12mo. The first volume is expected to appear in the course of the present year.

THE MINISTRY AT LARGE.—[*The Christian Teacher* for January contains a notice at some length of Dr. Tuckerman's valuable work on the "Principles and Results of the Ministry at Large." We copy a few passages to show the estimation in which our English brethren hold this volume and its author.]

"Two influences have breathed upon Christianity, from the Transatlantic world, to which we look for consequences the most deep, lasting, and happy. One of these has chiefly to do with Christian Thought; the other with Christian Action. Two names will at once indicate the nature of the influences referred to; they are those of Dr. Channing, and Dr. Tuckerman. No two men, we believe, have more fully understood their missions. The one in the council, the other in the field, they have achieved great things for the improvement of humanity. * * * Long and free communication with the lower classes of American society, had made Dr. Tuckerman acquainted with the appalling extent to which ignorance of the spirit and disconnectedness with the ordinances of religion, prevailed among those who carelessly classed themselves among Christians, but who properly belong to no Church or faith whatever. He saw that men suffered because they sinned; and that they sinned, because they knew not, or had cast off their relation to an invisible power or a Spiritual world. He left the regular Christian ministry in which he had been previously and successfully employed, to devote himself to the execution of his own

scheme among the poor of Boston. Since that time until the recent giving-way of his health, he has been engaged, with little interruption, in the work of ‘preaching the Gospel exclusively to the poor.’ From time to time he has put forth Reports, containing many valuable plans, hints, and disclosures, and characterised by the same deep faith both in God and man—the faith not of a mere theorist or enthusiast, but of an experimental Christian philanthropist. * * * We welcome the appearance of the present volume, ‘The Principles and Results of the Ministry at Large in Boston.’ Most of what is of permanent value and interest in what we have seen of the previous publications of the benevolent author, we believe to be here collected and digested, and illustrated with whatever has occurred to him from subsequent observation, reflection, or reading. The principles, thus confirmed and repeated, are of intense, and daily-developing importance. They lay the axe to the root of many trees that now throw dreary and perplexing shadows over society. Followed out, they would dis-abuse the world of many of those errors, which pass from opinion into act or incontrovertible moral axioms, without the slightest suspicion of their possible hollowness or injuriousness. * * *

Few can read the statements of this book, without feeling that there is not only room and employment, but an imperative moral need for the ministry, whose office it is to seek for those whom all others have ‘left alone;’ to enter the dwellings of the wretched in the spirit that lightens all wretchedness; to meet, with the kindly embrace of brotherhood, those who have few or no other ties to this world; but who yet have homes that may be made less comfortless, minds capable of reason, hearts moveable by kindness, and above all, immortal souls that may be touched with a sense of their immortality, and turned from the paths of sin, and shame, and sorrow, to those of holiness, and peace, and Heaven.”

TEMPERANCE IN THE SANDWICH ISLANDS.—The following extract of a letter from Rev. William Richards, one of the Missionaries at the Sandwich Islands, bears date, “LAHAINA, Maui, Aug. 22, 1838.”

“The King is taking a noble stand on the subject of temperance. He has signed a law prohibiting the importation of all distilled liquors, and laying a duty on wines. We hope that the law will be supported by his own example, as it has been for the last six months.”

Accompanying this letter, are some remarks by a former Missionary at that Station. “Bless the Lord, O our Souls, and all that is within us! That the King of the Sandwich Islands, who has been far gone in intemperance, and for years resisted every moral means used for his reformation, should at length entirely abandon his cups, practise total abstinence, and enact a law prohibiting the further importation of distilled liquors into his dominions, while there is not a distillery in the nation, or any source left for future supply,—is news which must make every philanthropist rejoice, which should call forth gratitude to God from every Christian bosom.”

PROVISION FOR PUBLIC WORSHIP IN LONDON.—The London City-Mission Magazine, contains a table representing the provision made for the accommodation of the inhabitants of London, at public worship. We should like to see it compared with that of the larger cities in this country. It appears that within the city walls for a population of 56,000, there are thirty-seven parishes with eighty-nine places of worship; sixty-three of which belong to the Established Church, twenty-six to the Dissenters;—without the walls, for a population of 181,500, there are seventeen parishes with eighty-four places of worship; thirty of which are provided by the Established Church, fifty-four by the Dissenters. In Westminster, population 203,600, ten parishes, seventy-eight places of worship; forty belong to the Established Church, thirty-eight to the Dissenters. The table enumerates thirteen other parishes, and in conclusion presents this striking result.

In a population of 812,000, making part of the great British Metropolis, the Established Church, which professes to provide for all the people, sustains only one hundred and sixty-eight places of worship,—about as many as in New York; the Dissenting denominations sustain two hundred and fifty-four; that is, the “voluntary system” supports eighty-six more than the establishment; all together provide only for 273,600, leave 538,400 unprovided for. And it is added, that the *actual attendance* at these several places does not occupy more than about five-eighths of the seat-room that is provided.

In subsequent numbers of the same Magazine are to be found details respecting other parishes, some of which are more extraordinary than these just quoted. Thus: St. James's, Clerkenwell, Population, 47,300, provision for 13,500, 5,900 by the Establishment, 7,600 by others. Christ Church, Southwark, Population 13,700, provision for 4,300, 750 by the Establishment, 3,580 by others. St. Luke's, Chelsea, Population 46,500, provision for 11,000, 7,300 by the Establishment, 3,700 by others. Islington, Population 37,300, provision for 19,300, 11,400 by the Establishment, 7,900 by others. To this last item is appended the following note: “This is one of the few parishes in London, adequately supplied with church and chapel accommodation. The bishop of London considers that *one half* the population should be provided; here the provision exceeds that proportion.”

The expenditure of the three great Missionary Societies of England, was in 1836, £210,419; that of the police of London, £216,313;—exceeding the former by nearly £6,000.